

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 51, Vol. XX.

Saturday, December 18, 1858.

Price One Penny.

POWER OF SMALL THINGS.

BY JOHN WILLIAMS.

"Despise not the day of small things."

An acorn contains within its little shell the germ of a future oak; and proverbs, small as they seem, express within the compass of a few words the experience of ages. The wise that have long since passed away have felt the point of such sayings as the foregoing, and have handed them down to us, that we might profit by them. But the mass have profited very little by the saying quoted at the head of this article; for there is nothing which men have been so guilty of as despising what have seemed small things. These proud of physical strength have despised the weaker but more intellectual ones, until by the power of intellect made manifest in machinery and the arts of life, the weaker have become the masters; then have the strong known the power of small things.

The great universe is made up of atoms. "Little drops of water, little grains of sand, make the mighty ocean and the boundless land." The only mountain in the world of small atoms as the hillock, and the vast ocean is composed of drops as small as those that form the dew. Look at that mound that stands by the wayside. It is the work, not of a large animal, but of the tiny ant that stores there, little by little, its winter's food. When some men

it recognizes the power of small things, and by them fulfil the purpose of its life. A little insect deep in the ocean's depths commences a wall and time and numbers sea it raised above the surface of the sea: little by little the soil is formed, seeds are drifted and grow, and in the wild waste of water the beautiful coral island shines like a gem; yet how small was the beginning! The greatest discoveries in science and machinery have been made by deductions from small things. It is related of Newton that his discovery of gravitation was suggested by an apple falling from a tree. On another occasion, he was called an idiot, by an old lady who saw him blowing bubbles; he was studying the refraction of light. Franklin made use of a boy's kite in his discoveries in electricity; yet from so small a beginning we have come to a time when that unctuous fluid is employed to convey the thoughts of men over mountains and valleys and across seas; and under the waters of the great deep the electric wire is carried, bringing together as it were the very ends of the earth. When the boy Watt saw his mother's kettle lid lifted by the steam, he little dreamt that steam-power, which was then but little known, would by his aid revolutionize the habits.

and mode of travel of almost all the world. Who would have been believed, had he pointed out as the Stephenson whose genius afterwards girdled his country with railways the man who toiled in poverty for his daily bread? In tracing the struggles of that man's genius, we find that mending clocks and improving pumps were the small beginnings of the future engineer. Unmoved by the mockery of the fool and the obstacles which self-conceited placemen threw in his way, he still kept on his course. He felt his own power, and in the end triumphed, because he knew the power of what other men considered small things.

In all these cases, the things which have seemed small have contained the elements of real power, to which all things must submit, although at first made apparent by very small signs. The man who would succeed in life must take notice and care of small things. "He that would become rich must take care of the pence; the pounds will then take care of themselves." He that would be wise will heed the minutes; for of them is made up the sum of life. Beware of wasting them, young men! You are sent here with intellects—with talents, to make use of for a good purpose. Make use of your time in cultivating and exercising them, and do not put off till to-morrow the time of self-culture; for the morrow of the sluggard never comes. Ask yourselves what your religion is worth to you. Is it not worth all your time—yea, even all you possess? It is. Then do not be idlers; do not let others distance you in the race, but strive earnestly to win the prize of eternal life. Remember, "God helps those that help themselves;" and none others are worth helping.

I once read a story of a little boy, who was wandering along one of those dykes that keep the sea from overflowing the country known as the Netherlands, when he noticed the water dribbling through the dyke. The little fellow had been told how by such small beginnings the sea had beforetime forced itself through the dykes and swept all before it; so he set himself bravely to work to stop the leak, and there held his little hands over it for some hours, until help came, thus saving his own home and the homes of thousands of others from destruction.

To that country may be likened the hearts and lives of the Saints, from which

the stormy sea of evil and error is dyked out as, it were, by God's laws and commandments. They may feel strong and secure, and indeed are so while living in humble, faithful obedience to those laws and commandments. But if, in their unguarded moments of self-security, they heedlessly permit apparently little evils—such, for instance, as neglect of known duties, rejection of righteous counsel, or disobedience to the wise instructions of the servants of God placed over them to guard and guide them in the way of life,—if they thus cherish and encourage a spirit of heedlessness to creep over their spirits, and allow evil after evil to gain ground upon them, unchecked, the gap through which the unrestrained flood runs will become wider and wider, till the mighty stream of little evils will ultimately engulf and ruin their souls.

Let us, then, at all times beware of estimating too lightly the power of small things, either for good or evil. If we remain firm and unwavering in faith, and humble and fervent in spirit, serving the Lord to the best of our knowledge and ability, we shall be secure. The opposing waves of temptation may dash against our bulwarks, and the dark, deep billows of hell may rage and foam with terrible fury; but they will only waste their power for naught: they can only frighten the weak and faithless.

If, however, we perceive evil in any of its forms directing its insidious course into our hearts, into our families, or the society of our brethren and sisters, let us not treat too lightly the smallness of the evil, but exert our utmost strength to keep it out. We may be too weak to do much; but if we do our best, God will help us, and as we resist the Devil he will flee from us. If, however, on the other hand, in the pride of our strength, we pass by with heedless contempt, or shield by our too weak condemnation what we esteem small sins, the flood will accumulate and gather strength, sin will follow sin, coming like a thief in the night, and will sweep from before us the seemingly strong barriers of our righteousness, and leave us a mere wreck.

Then, brethren and sisters, let us beware of small sins. They are the Devil's most useful ministers—his most dangerous weapons. Let us not permit them to have place in our hearts, but cast them entirely from us. Let us trust no more

to sandy foundations, but look unto God and his servants for help and guidance, that we may stand firm and unshaken unto the end.

And as we have need to beware of small evils and spurn them from us, so should we cultivate the so-called small virtues. Let no man think that, because he has obeyed the first great principles of truth, he can afford to leave undone those lesser ones which compose his every-day duties towards his brethren as individuals and to the Church as a body. His bearing the name of a Saint will be counted as nothing, unless he discharges even the smallest obligations which are imposed upon him. Michael Angelo, the great sculptor, when on one occasion the fine touches of his chisel were by a bystander spoken of as trifles, replied, "Trifles make perfection, and perfection is no trifle." If the Saints would be perfect, they must become so, not by hugging their past good deeds, but by leaving them behind and doing this day, this hour, this moment the duties of the present; for whatever they may be called upon to do, whether to attend meetings, to pay Tithing, to emigrate, to obey any counsel, or perform any duties which at the present may be required at their hands, it is by such obedience that they will be saved. Only those who live righteously before God and their brethren day by day and continue to the end will receive the reward of the just.

The present position of the Church of which we are members is a very good example of the power of small things. A few years ago, six men only represented it upon earth; but if we now look abroad, we may count its members by thousands, thus realizing what the poet has said—

"When I saw the cloud arise,
Little as the human hand;
Now it spreads from sky to sky:
Lo, it winds its widening way."

But the masses do not see it. The world goes on as before; and only a few recognize in it the Church of the last days. Like the Jews of old, men have been praying for deliverance; but when it comes they reject it, simply because God has not moulded it to suit their expectations and perverted fancies.

The Jews judged Jesus as too insignificant a personage to accomplish what was promised of Messiah. "What!" said they, "does this carpenter of Nazareth claim to be He that was to come? A man poor and powerless as he come to free us? Nonsense!" Yet in him there was a power which they knew not of. He proved a conquerer greater than they ever dreamt of. So, in this last dispensation, many have read the Scriptures; but having not that Spirit by which they were written, and without which no man can understand them, they look for some mighty sign or miracle to force upon them a belief of the principles and claims of the Latter-day Church of Christ. They cannot see in a few "poor, illiterate Mormons," as the Saints are called, the germ of the great Latter-day Kingdom, because they have looked, as it were, for a man armed and strong, and will not stoop to recognize him in the yet helpless child. Having formed a model for themselves, they measure God's work by their own standard of greatness. But the day will come when they will realize the greatness and grandeur of that which they now despise. When the veil which now hides the glories of Christ's kingdom from the minds of men shall have been removed by the brightness of his coming, they will be made fully conscious of the power of small things by the loss of those great blessings which they might have obtained if they had by humility and prayer striven to see in small beginnings the promise of future greatness.

SHAKER BIBLE.—"We had a glimpse, a day or two since, of a Shaker Bible—a book not often allowed to be seen by 'the world's people.' It is entitled 'A Holy, Sacred, and Divine Roll, from the Lord God of Heaven, to the inhabitants of the earth, revealed in the Society at New Lebanon, County Columbia, State of New York, United States of America.' It pretends to be a revelation; and the testimony of eleven mighty angels is given, who attended the writing of the roll. The book appears to contain some passages from Scripture, altered, amended, enlarged, or curtailed, with original additions or improvements, as they are probably deemed, to suit the peculiar notions of the disciples of Ann Lee. It is a very curious volume—even more remarkable, though of less pretended antiquity, than the Mormon Bible."—*Lowell Courier*. [The Adversary has ever striven to counterfeit the work of God, the more perfectly to deceive mankind and accomplish his own designs.—Ed. M. S.]

THE BEATITUDES.

(Concluded from page 798.)

6. *"Blessed are the pure in heart; for they shall see God."* The heart is the central seat of bodily life—the moving spring of all physical action and energy—the propeller of the blood, which is the life of the body and is omnipresent in all its parts. To be pure in heart, therefore, means, by analogy, to be really pure in our internal secret motives and principles of life—to be pure in our very inmost being—to have our inward motives, intentions, desires, and feelings, genuinely good and unmingled good or holy in their nature. And blessed are they who are thus pure in heart; "for they shall see God." They "shall see him as he is." "They shall see his face, and his name shall be in their foreheads." Purity of heart is that essential state of "holiness, without which no man can see the Lord." Apparent external purity is no sign of internal purity. It is true, "man looketh on the outward appearance; but God looketh on the heart." If that is pure, all is pure; and all who are thus pure shall see God. To "see God" implies to be with him and to inherit his glory. It is said of those who shall be accounted worthy to dwell on the new earth, when the tabernacle of God will be with man, and when he will be their God, and they will be his people, that "they shall see his face, and his name shall be in their foreheads." Isaiah also says of the righteous that his "eyes shall see the king in his beauty; they shall behold the land that is very far off." The Lord, in his promised blessing to "the pure in heart," that "they shall see God," has evident reference to the time when the faithful, pure-hearted Saints of all ages and dispensations, who shall have passed through the fiery ordeal of trial unscathed, will inherit "glories of celestial glory and be exalted into the immediate presence of God to live in happy communion with him and all the glorified ones through for ever and ever.

7. *"Blessed are the peacemakers; for they shall be called the children of God."* Peacemakers are those who use their in-

fluence to prevent war and strife, to reconcile opposing parties, to heal their breaches and differences, and promote peace and unity. The Lord is called the "Author of peace" and "the God of all peace;" and all true Saints, who possess his Spirit and are actuated by its power and influence in their intercourse with their fellow-beings, are "peacemakers," and are truly "the children of God." They may also be "called" so in a special sense, inasmuch as they resemble him in their spiritual nature and daily manifest a God-like spirit, which they receive from him. The Saviour, who was the Son of God, and who came to establish "on earth peace, goodwill to men," is designated "the Prince of peace." Hence his true followers, disciples, or Saints, will naturally partake of his spirit and follow his example. Their delight, their joy, their aim, their desire will be to become peacemakers among their fellow-men. Hence "they shall be called the children of God," even "heirs of God and joint heirs with Christ."

8. *"Blessed are they, which are persecuted for righteousness sake; for theirs is the kingdom of heaven."* To persecute literally means to pursue with an evil intent; and thus to be persecuted for righteousness sake is to be hunted and harassed, oppressed and injured on account of our holy religion—to have our name and character held in disrepute, and our liberty and peace endangered on account of our profession and practice of righteousness. The Saints of God in these days, like those in former times, have experienced no small amount of persecution in this way. They have been driven from place to place, robbed, and molested in various ways, on account of those principles of truth and righteousness which they have espoused and endeavoured to carry out in their daily life and conduct. Nevertheless, they have no cause for fear; "for theirs is the kingdom of heaven." They are in the kingdom; they constitute the kingdom; the kingdom is theirs, and theirs alone; for, says Daniel, in reference

to the kingdom of God, "the Saints of the Most High shall possess the kingdom;" and again, "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the Saints of the Most High." While, however, the Saints have reason to expect persecution from the enemies of the kingdom, for righteousness' sake, they are not to unwarrantably seek it, nor to provoke it by any impropriety of conduct, or by violating the orderly and wholesome laws of society, or by any kind of offensive conduct on their part. This would be doing wrong and not right, and would bring about persecution for unrighteousness' sake. Righteousness, as before observed, is the principle of justice—being and doing right. A life of righteousness is all the Lord requires of his Saints to fit them for his kingdom. Hence the Prophet Micah says, "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

9. "*Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.*" To "revile" the people of God is to ridicule and reproach them—to call them by evil and contemptuous names, because of their holy profession. To "persecute them," as before stated, is to hunt and harass them, injure and oppress them, on the same account. And those who revile and persecute the Saints do generally "say all manner of evil against them." But when they do it "falsely," for the "sake" of their Master and the principles which he taught, the reviled, persecuted, and belied Saints have nothing to fear, but have cause to "rejoice and be exceeding glad." The emphasis lies on the word "falsely." If we do evil, we deserve to have evil spoken of us, and must expect it; but if we have "all manner of evil" spoken of us *falsely* and undeservedly, we are "blessed" of the Lord, though cursed by our foes; and a great "reward" awaits us in the future, if we endure faithfully to the end. The Prophets of old were similarly treated; and those who follow in their wake must expect to share the same fate. Our Lord, when upon earth, suffered many revilings and

persecutions, and was evil spoken of everywhere. His immediate followers also had their names cast out as evil for his "sake," or because they were his disciples; and if the Latter-day Saints follow the course pursued by their ancient predecessors, they too must suffer in a similar way. Yet, amidst all their trials, they have ample cause to "rejoice and be exceeding glad;" for "great" is their "reward in heaven." A celestial inheritance is theirs—an inheritance teeming with riches and never-ending joys. A celestial glory awaits them—a glory that never fades. Honours, exaltations, crowns, immortality, and eternal lives constitute their "reward in heaven," which will more than compensate them for all the persecutions which they have experienced in the world for their religion and their Master's sake. Who that is at all conversant with the history of the Latter-day Saints can fail to know that they have "passed through great tribulation," been reviled, persecuted, and had all manner of evil said against them falsely? Yet they rejoice and are exceedingly glad at the prospect of the great reward that awaits them in the future. They have had their Prophet and Patriarch taken from them and foully murdered; they have had their houses burned, their goods plundered, their smiling fields despoiled, and their blooming gardens and fruit-laden orchards laid waste; they have been driven from city to city and from State to State, to wander foodless and houseless in the cold, wide wilderness. And what for? For the Gospel's sake,—for the sake of their religion—the pure and holy religion of Jesus Christ,—for the sake of their faith, love, and devotedness to the holy and divine cause which they had espoused. And the same spirit of opposition to the Saints and work of God which raged from the time of the genesis of the Church in Fayette to its exodus from Nauvoo reigns predominant now. Rumour's thousand tongues are as busy now as ever. Sectarian priests still fulminate their anathemas from the pulpit; scribes still scribble, and editors publish their false and scurrilous reports; lecturers and street orators still excite their hearers with tales of calumny and reproach; party cliques, bands, and mobs still persecute and foam with bloodthirsty revenge and malice. Indeed, the Saints of modern times, like those of old, are surrounded on

all sides by adversaries, who seek their overthrow and destruction. Yet, notwithstanding all this, they have cause to "rejoice" and feel "exceeding glad," when, looking over and beyond their present position, they contemplate with

the eye of faith their ultimate destiny as a people and their cheering prospects of immortality and eternal life. Great has hitherto been their tribulation, and great—yea, infinitely great will be their final reward.

HISTORY OF JOSEPH SMITH.

(Continued from page 792.)

[April, 1843.]

A Conference was held at Batavia, New York, on the 6th and 7th of April; Elder J. P. Greene, President; R. J. Coats, Clerk. Eleven Branches, one hundred and sixty-seven Members, one High Priest, forty-eight Elders, two Priests, and three Teachers were represented in good standing; a general spirit of enquiry prevailing. Seven Elders were ordained. Elder Greene and others delivered addresses to the Elders on the signs of the times, the mission of the Prophet, and the building of the Temple.

A Conference was also held in the House of the Lord at Kirtland, at which was passed a resolution for the removal of all the Saints in that place to Nauvoo. Elder Lyman Wight, the President, preached several times, and about one hundred apostates and a few new members were baptised during the Conference.

J. H. Reynolds wrote to Bishop N. K. Whitney on the 7th as follows:—

"Independence, Mo., April 7, 1843.

Sir,—At the request of Orrin Porter Rockwell, who is now confined in our jail, I write you a few lines concerning his affairs. He is held to bail in the sum of \$5,000, and wishes some of his friends to bail him out. He also wishes some friend to bring his clothes to him. He is in good health and pretty good spirits. My own opinion is, after conversing with several persons here, that it would not be safe for any of Mr. Rockwell's friends to come here, notwithstanding I have written the above at his request; neither do I think bail would be taken (unless it was some responsible person well known here as a resident of this State). Any letter to Mr. Rockwell, (post paid,) with authority expressed on the back for me to open it, will be handed to him without delay. In the meantime he will be humanely treated and

dealt with kindly until discharged by due course of law.

Yours, &c.,

J. H. REYNOLDS.

Mr. N. K. Whitney."

The plague appeared at Alexandria, Manshura, and Diamelta, making great ravages.

Tuesday, 11th. In the Office most of the day. Some rain and wind.

A volcano broke out near Koenigschatte, in Silesia.

Wednesday, 12th. In conversation with Mr. Gillet concerning the Hotchkiss purchase.

In consequence of misunderstanding on the part of the Temple Committee, and their interference with the business of the architect, I gave a certificate to William Weeks to carry out my designs and the architecture of the Temple in Nauvoo, and that no person or persons shall interfere with him or his plans in the building of the Temple.

Before the Elders' Conference closed, the steamer *Amaranth* appeared in sight of the Temple, coming up the river, and about noon landed her passengers at the wharf opposite the old Post Office building, consisting of about two hundred and forty Saints from England, under the charge of Elder Lorenzo Snow, who left Liverpool last January, after a mission of nearly three years.

I, with a large company of the brethren and sisters, was present to greet the arrival of our friends, and gave notice to the new comers to meet at the Temple tomorrow morning at ten o'clock, to hear instructions.

After unloading the Saints, the *Amaranth* proceeded up the river, being the first boat up this season.

About five, p.m., the steamer *Maid of Iowa* hauled up at the Nauvoo House.

landing, and discharged about two hundred Saints, in charge of Elders P. P. Pratt and Levi Richards. These had been detained at St. Louis, Alton, Chester, &c., through the winter, having left Liverpool last fall. Dan Jones, captain of the *Maid of Iowa*, was baptised a few weeks since: he has been eleven days coming from St. Louis, being detained by ice. I was present at the landing and the first on board the steamer, when I met sister Mary Ann Pratt (who had been to England with brother Parley,) and her little daughter, only three or four days old. I could not refrain from shedding tears.

So many of my friends and acquaintances arriving in one day kept me very busy receiving their congratulations and answering their questions. I was rejoiced to meet them in such good health and fine spirits; for they were equal to any that had ever come to Nauvoo.

Thursday, 13th. Municipal Court met at nine, a.m., to hear the case of *Dana v. Brink* on appeal, but adjourned the case to the 19th.

At ten, a.m., the emigrants and a great multitude of others assembled at the Temple. Choir sung a hymn; prayer by Elder Kimball; when I addressed the Saints. The following synopsis was written by W. Richards:—

"I most heartily congratulate you on your safe arrival in Nauvoo and on your safe deliverance from all the dangers and difficulties you have had to encounter on the way; but you must not think that your tribulations are ended. This day I shall not address you on doctrine, but concerning your temporal welfare.

Inasmuch as you have come up here, essaying to keep the commandments of God, I pronounce the blessings of heaven and earth upon you; and inasmuch as you will follow counsel, act wisely, and do right, these blessings shall rest upon you so far as I have power with God to seal them upon you.

I am your servant, and it is only through the Holy Ghost that I can do you good. God is able to do his own work.

We do not present ourselves before you as anything but your humble servants, willing to spend and be spent in your service; and therefore we shall dwell upon your temporal welfare on this occasion.

In the first place, where a crowd is flocking from all parts of the world, of different minds, religions, &c., there will be some

who do not live up to the commandments: there will be some designing characters who would turn you aside and lead you astray. You may meet speculators who would get away your property; therefore it is necessary that we should have an order here, and, when emigrants arrive, instruct them concerning these things. If the heads of the Church have laid the foundation of this place and have had the trouble of doing what has been done, are they not better qualified to tell you how to lay out your money than those who have had no interest in the work whatever?

Some start on the revelations to come here. Before they arrive, they get turned away, or meet with speculators who get their money for land with bad titles, and lose all their property; then they come and make their complaints to us, when it is too late to do anything for them. The object of this meeting is to tell you these things; and then, if you will pursue the same course, you must bear the consequences of your own folly.

There are several objects in your coming here. One object has been to bring you from sectarian bondage; another object was to bring you from national bondage to where you can be planted in a fertile soil. We have brought you into a free government,—not that you are to consider yourselves outlaws.

By free governments we do not mean that a man has a right to steal, rob, &c.; but free from bondage, unjust taxation, oppression, and everything, if they conduct honestly and circumspectly with their neighbours,—free in a spiritual capacity. This is the place that is appointed for the oracles of God to be revealed. If you have any darkness, you have only to ask, and the darkness is removed. It is not necessary that miracles should be wrought to remove darkness. Miracles are the fruits of faith.

'How, then, shall they call on him in whom they have not believed? And how shall they hear without a preacher? And how shall they preach except they be sent?'

God may translate the Scriptures by me, if he chooses. Faith comes by hearing the word of God, and not faith by hearing, and hearing by the word, &c. If a man has not faith enough to do one thing, he may have faith to do another: if he cannot remove a mountain, he may heal the sick. Where faith is, there will be some of the fruits: all gifts and power which were sent from heaven were poured out on the heads of those who had faith.

You must have a oneness of heart in all things, and then you shall be satisfied one way or the other before you have done with us.

There are a great many old huts here, but they are all new; for our city is not six or seven hundred years old, as those you came from. This city is not four years old; it is only a three-year-old last fall: there are very few old settlers.

I got away from my keepers in Missouri; and when I came to these shores, I found four or five hundred families who had been driven out of Missouri, without houses or food; and I went to work to get meat and flour to feed them. The people were not afraid to trust me, and I went to work and bought all this region of country, and I cried out, 'Lord, what wilt thou have me to do?' And the answer was, 'Build up a city, and call my Saints to this place;' and our hearts leaped with joy to see you coming here. We have been praying for you all winter from the bottom of our hearts, and we are glad to see you. We are poor, and cannot do by you as we would; but we will do for you all we can. It is not expected that all of you can locate in the city. There are some who have money and will build and hire others. Those who cannot purchase lots can go out in the country: the farmers want your labour. No industrious man need suffer in this land. The claims of the poor on us are such that we have claim on your good feelings, for your money to help the poor; and the Church debts also have their demands, to save the credit of the Church. This credit has been obtained to help the poor and keep them from starvation, &c. Those who purchase Church land and pay for it, this shall be their sacrifice.

Men of \$50 and \$100,000, who were robbed of everything in the State of Missouri, are labouring in this city for a morsel of bread; and there are those who must have starved, but for the providence of God through me. We can beat all our competitors in lands, price, and everything: we have the highest prices and best lands, and do the most good with the money we get. Our system is a real smut machine, a bolting machine; and all the shorts, bran, and smut runs away, and all the flour remains with us. Suppose I sell you land for \$10 per acre, and I gave three, four, or five dollars per acre; then some persons may cry out, 'You are speculating.' Yes, I will tell how: I buy other lands and give them to the widow and the fatherless. If the speculators run against me, they run against the buckler of Jehovah. God did not send me up as he did Joshua. In former days God sent his servants to fight; but in the last days he has promised to fight the battle himself. God will deal with you himself, and will bless or curse you as you behave yourselves. I speak to you as one having authority, that you may know when

it comes, and that you may have faith and know that God has sent me.

Some persons may perhaps enquire which is the most healthy location. I will tell you. The lower part of the town is most healthy. In the upper part of the town are the merchants, who will say that I am partial, &c.; but the lower part of the town is much the most healthy; and I tell it you in the name of the Lord. I have been out in all parts of the city and at all hours of the night to learn these things. The doctors in this region don't know much; and the lawyers, when I speak about them, begin to say, 'We will denounce you on the stand.' But they don't come up; and I take the liberty to say what I have a mind to about them. Doctors won't tell you where to go to be well: they want to kill or cure you, to get your money. Calomel doctors will give you calomel to cure a sliver in the big toe; and they do not stop to know whether the stomach is empty or not; and calomel on an empty stomach will kill the patient. And the lobelia doctors will do the same. Point me out a patient, and I will tell you whether calomel or lobelia will kill him or not, if you give it.

The Mississippi water is more healthy to drink than the spring water; but you had better dig wells from fifteen to thirty feet, and then the water will be healthy. There are many sloughs on the islands, from whence miasma arises in the summer and is blown over the upper part of the city; but it does not extend over the lower part of the city. All those persons who have not been accustomed to living on a river, or lake, or large pond of water, I do not want they should stay on the banks of the river. Get away to the lower part of the city, or back to the hill, where you can get good well water. If you feel any inconvenience, take some mild physic two or three times, and follow that up with some good bitters. If you cannot get anything else, take a little salts and cayenne pepper. If you cannot get salts, take ipecacuanha, or gnaw down a butternut tree, or use boneset or horsehound.

Those who have money, come to me, and I will let you have lands; and those who have not money, if they look as well as I do, I will give them advice that will do them good. I bless you in the name of Jesus Christ. Amen.

Hyrum Smith made some remarks concerning the Prophets. Every report in circulation not congenial to good understanding is false—false as the dark regions of hell.

Closed by singing and prayer.

After meeting, many of the Saints repaired to the landing at the Nauvoo House. The steamer, *Maid of Iowa*, arrived.

during meeting from Keokuk, where it went last night after the freight which it left to enable it to get over the rapids.

I was among them until about three o'clock. When the boat left, I walked with brother Kimball.

Eighteen vessels wrecked on the Irish coast by the easterly winds.

The gunpowder mills at Waltham Abbey, England, exploded, killing seven persons.

The Siamese twins, Chang and Eng, married the two sisters, Sarah and Adelaide Yeates, of Wilkes County, North Carolina.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 18, 1858.

PREPARED AND READY.—It is not only the privilege of the Saints to understand the general providence of the Almighty; but when he is bringing to pass any of his special purposes, it is both their privilege and duty to be prepared for the divine events. And not merely should they be prepared for the work of God in its grand and extended generalities, but they should also be prepared for the unfolding of its details and ready to perform their parts. They should not merely embrace a dispensation as a whole, with its principal events, but they should be prepared for those movements and periods which occur in their own lives.

When the Divine Master is prepared to work out any of his many grand designs or to unfold any of his wise purposes, his servants and people should also be prepared. If he is about to return to a suspended operation or to commence a new movement, or to organize fresh elements, or to bind influences, or to modify features, the minds of his Saints should receive a relative impression. If he requires of them, to so express it, a more classical and highly-wrought work, they should have acquired skill to produce it. Where he leads they should be prepared to follow and be ready to co-operate with him at his appointed time and in his appointed way. Neither is this too much to expect of them; for he invariably gives them time and opportunities to prepare and be ready for the seasons of his providence. Indeed, those who fully enter into the spirit and design of the Divine Master will be thus prepared and ready. He declares, "My people shall be willing in the day of my power."

Those who are not thus prepared and ready will be like the foolish virgins who made no preparation, but slumbered and slept until the Bridegroom came. Waking by the event, they desired to join in the celebration and fain would have lit their lamps. But they had no oil: no preparation had been made, and therefore they could obtain no light. "They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps." When the hour came for the celebration of the event, and the cry was made, "Behold the bridegroom cometh; go ye out to meet him," they all arose and trimmed their lamps. But the lamps of the foolish virgins were useless, and when trimmed would give no light; for they were unprepared in the most essential part. The principal elements required for the illumination was lacking. The body, as it were, was prepared, but the spirit of a lasting light was absent. And when the foolish virgins said unto the wise, "Give us of your oil," they were answered, "Not so, lest there be not enough for us."

and you; but go ye rather to them that sell, and buy for yourselves." The wise virgins are never more than prepared for the purposes of God, and every one must have his own lamp burning—must carry a self-light; for the light and oil of others will not be acceptable, and those who are unprepared must "go and buy" for themselves.

And while the foolish virgins "went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." This parable of the Saviour's is not only illustrative of the actual coming of the Son of Man, but also of the events connected therewith. The Saints should remember that Jesus has declared, "Then shall the kingdom of heaven be likened unto ten virgins," &c. He was speaking of events belonging to this last dispensation. Half of the virgins were described as being foolish, unprepared, and unready. Doubtless that will be the fact. But each of the Saints should aim not to be found among that class; and those who will thus act will not be found amongst them. Those who are not prepared and ready for the unfolding of God's purposes will behold the events pass on. There will be no waiting for preparation then; and while the "prepared and ready" will enter into the spirit of those events, take their parts in them, and move onward, the unprepared and unready will not be able to enter into their spirit, will not be qualified to take parts in the Divine purposes, nor be able to march onward with the progressive movements of the kingdom.

The unprepared and unready may also be likened unto reapers going forth to perform the work of harvest when the season is past and the summer is ended.

Such examples are peculiarly appropriated to the Saints and strikingly applicable to those who are unprepared and unready connected with the Latter-day Work, and especially appropriate to the Priesthood and applicable to the administrative body. Those among them who are not prepared for the various unfoldings of the Church and ready to co-operate with the Divine Master in the parts required at his appointed time will find that they have lost their day of opportunities, and will be left behind. Only the prepared and ready will bear off the kingdom and become the chosen ones of the future.

After internal development, progress, and government, the principal parts of the Latter-day Work is the ingathering of Israel to their folds and their "gathering home" from all nations. In those parts are embraced many of the most important purposes of God. Out of them will grow the greatest events and most universal operations of the last days. The spirit of the dispensation of the fulness of times will constantly move around these centres, and in the unfolding of the future of the world the ingathering of the elect to the Church and the gathering of Israel to Zion and Jerusalem will grow broader and more strongly marked, until the grand drama of the last days reaches its last scene.

But the Divine Master is not always bearing on the same point, nor working at the same part, nor moving in the same direction. He changes and varies, suspends and recontinues, according to the development of events and the state of the nations and people with whom he is moving. Thus is the harmony of the whole preserved and greater effect given to the Divine movements. Now the Saints should be affected accordingly. By the Spirit they should discern the signs of the times and the workings of Providence. They should be prepared for all the developments, changes, variations, suspensions, and recontinuations, and be ready to co-operate with their Master at his time.

The Spirit and the signs of the work seem to mark the returning of the Divine Master with greater power and effect to the ingathering to the Church and the "gathering home." We have endeavoured to prepare the Mission for it and to bring the Saints and the administration to a state of readiness for these events. We have given to the Mission a complete number of Penny Emigration Fund Records, and have moved the Priesthood in the direction of the gathering, so that all the Saints possessing the opportunity may be prepared, and every one within whose efforts it lies be ready when the Lord returns to the work of gathering Israel.

We have also particularly directed the attention of Presidents to a "reformation of meetings," and dwelt largely and strongly first upon preaching meetings and matters connected therewith. This has been done so that all may be prepared and ready when the power of God shall move the hearts of the honest. We hope that in both these movements the Saints and Priesthood will actively co-operate, and that they will truly answer to the condition of "prepared and ready."

H E A V E N .

BY ELDER CHARLES W. PENROSE.

Among the many inconsistencies that confuse the minds of mortals may be ranked the errors that exist upon the subject of heaven. Where is it? What is it? And how are we to get to it?

Thousands of books have been written upon the subject and numberless sermons have been preached upon it. But after we have muddled our brains with reading the one and listening to the other, we still feel puzzled and ask the same questions.

If all the absurdities that have been uttered about heaven and its inhabitants were to be collected, what an amazing exhibition would be formed of extravagant folly and contradictory nonsense!

The first place in Scripture in which the word heaven occurs is the first verse of the Bible—"In the beginning God created the heaven and the earth." The heaven here spoken of is what is called the sky or the firmament; for "God called the firmament heaven."

That this is not the abode of the Eternal is evident; for the Scriptures inform us that it shall "pass away," that, "being on fire, it shall be dissolved," that it shall "vanish away like smoke," &c.

But heaven is spoken of in the Scriptures as the habitation of the Deity. "Thy throne, O God, is in the heavens." "Our Father, who art in heaven." "Heaven is my throne, and earth is my footstool."

This heaven is a glorified planet, around which revolve others of the same order, from which the sun obtains its light, and is inhabited by beings advanced in the scale of purity and intelligence far above the inhabitants of the earth. (See "Book of Abraham.")

In this "heaven of heavens," in the "bosom of eternity," in the "midst of all things," God sits as the Grand Head and Supreme Ruler. The principles of celestial government are there carried out to perfection; for all the hosts of sanctified intelligencies that are privileged to dwell there obey his will implicitly; therefore everything is orderly, peaceful, and harmonious.

There are palaces glittering with gems and shining with the glory of God; there are gardens ever blooming with perfumed flowers of every tint and shade; the rivers of life water the holy ground, and all is eternal and without decay. But the language of earth is too broken and imperfect to display the beauties of heaven; and if the Prophets of God saw these things which it was not possible for man to utter, it will be folly in us to attempt such a task.

There are also other places called heaven. Paul speaks about being "caught up into the *third* heaven." This would imply two more; and as Jesus says, "In my Father's house there are many mansions: I go to prepare a place for you," it is

clear that there are other heavens than the residence of the Almighty. In fact, every world is a heaven where the order of God's government is carried out.

But where is the heaven to which the righteous of this world go when they die? We reply, that they are not prepared to go to heaven at all *when they die*. They enter not into the fulness of their glory until the resurrection. Here is one of the great mistakes into which the Christian world has fallen.

"Lo, on a narrow neck of land,
Twixt two unbounded seas I stand
Secure, insensible:
A point of time—a moment's space
Removes me to that heavenly place,
Or shuts me up in hell."

This is the almost universal belief among professed Christians. But let us appeal to the Scriptures. Jesus says, "And no man hath ascended up into heaven but he that came down from heaven, even the Son of Man which is in heaven." We will not stay here to enquire who was the individual referred to in this passage; but the fact is clear that the righteous dead had not up to that time gone into heaven. Jesus himself did not go there at his death, although he was pure from sin, but ascended after his resurrection. "Touch me not," said he in the garden to Mary; "for I am not yet ascended to my Father; but go unto my brethren and say unto them, I ascend to my Father and your Father, and to my God and your God." Paul did not expect to obtain his reward at his death, but said, "Henceforth there is *laid up for me* a crown which the Lord the righteous judge will give me at that day, and to all them that love his *appearing*."

It is not our present purpose to enter into the subject of the intermediate state between death and the resurrection; but from these Scriptures and others that might be quoted, it appears that the righteous will receive their reward at the last day, when all shall be judged according to the deeds done in the body. Then they will enter the kingdom of heaven and receive the blessings for which they laboured, suffered, and endured unto the end.

To enter this kingdom they will not be compelled to travel far through the regions of unbounded space; for the place of their reward will be the place of their labours; the planet on which they were

born will be their heavenly habitation; for the order of God's government in the "kingdom of heaven" will be established here, and the glory of God will cover the earth, and his will be done here as it is in the heaven where he resides. Jesus, the Redeemer of this world, will be its king, subject to his Father, who is all in all.

The kingdoms of this world and all other human institutions and organizations must pass away, all unrighteousness cease, and a change be wrought upon the earth itself, which will cause it to bloom with eternal beauty and to bring forth in their seasons productions filled with the principles of life for the sustenance and pleasure of the immortal beings who shall dwell in peaceful happiness upon its face.

The Prophets have anticipated this day; the dead Saints are waiting for it; the living and the dead who have drank from the stream of revelation are praying for its approach; and all are working to hasten it on. Job, in the midst of his afflictions, could rejoice as he thought of the time when his Redeemer should stand on the earth, when his diseased and suffering body should be changed, and in it he should behold his God. Isaiah, in the beautiful language of inspiration, predicted the time when a king should reign in righteousness and the earth should blossom as the rose—when the wilderness should be glad, the desert rejoice, and the waste places resound with the songs of the Lord's ransomed ones,—when the wolf and the lamb, the leopard and the kid, the calf and the young lion should play together,—when the knowledge of God should cover the earth, and the glory of the Lord should make it an eternal excellency. Ezekiel saw, in heavenly vision, the house of Israel brought up from their graves to dwell in the land of promise, with David as a prince over them for ever. Daniel beheld the time when the Son of Man should come and an everlasting dominion should be given him, that all peoples, nations, and languages should serve him, and the Saints with him possess the kingdom *under the whole heaven*. John heard the rapturous song of the spirits waiting for their glory—"Thou hast redeemed us to God by thy blood out of every nation, and kindred, and tongue, and hast made us kings and priests unto God; and we shall reign on THE EARTH." Joseph, the Pro-

phet of the last days, now mingling with the spirits of the just and preparing with them for the coming of our Lord, saw the glory of the Redeemer's kingdom, and laid the foundation for its permanent establishment on the earth.

Why, then, look for a heaven beyond the clouds? Revelation, both ancient and modern, points out the earth as the future abode of the righteous, and shows the way to make it so.

The Saints of the last days have often been told that if ever they enjoy a heaven, they will have to make it. The propriety of this remark will be seen when we consider the present degraded state of the earth and its inhabitants. It bears now the marks of hell rather than the impress of heaven, and its inhabitants rather the traits of devils than the characteristics of angels. Aye, and before the great change shall come, the evil passions and corrupt desires of men will be more than ever developed. Satan will have a greater hold upon their hearts, and he will wield a mightier influence for evil than ever he has manifested during his long reign of darkness. Nation will rise against nation and family against family. Fraud, strife, anarchy, adultery, robbery, murder, oppression, and all kinds of cruelty and sin will abound; and the elements around, as if affected by the wickedness of the people, will become fearfully agitated and will use their mighty force

to make things more horrible and wretched. It will be a dark hour before the splendour of day—an awful storm before the calm of peace. The evil day is approaching with fearful rapidity; but, thanks be to God, the heavenly kingdom is already "set up." Its citizens are gathering together and uniting their strength and influence. By subordination to inspired leaders, their energies are being directed to accomplish the greatest good; and ere long the gigantic power of this glorious organization shall be felt throughout the whole world.

The spirits of holy men are mustering for the struggle to come, and the resurrected Saints are marshalling to unite their resistless influence with the other powers of righteousness, that Satan and iniquity and all who hate the ways of God may be banished from the earth, no more to bear universal sway, for ever.

Rejoice, O Mother Earth! and let the anguish on thy countenance depart; for thou shalt be cleansed from the pollutions which have defiled thee; thy hidden light shall shine forth and illuminate the firmament; thou shalt be clothed with the garments of praise, and an immortal bloom shall glow upon thee; among the heavens of eternity shalt thou roll in splendour and in majesty; and, like thy King and thy Redeemer, thou shalt endure for ever and ever!

HOME CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

56, Albion Street, Birmingham,
November 30, 1858.

President Calkin.

Dear Brother.—Continuing my visits among the Conferences, I visited Bedford on the 30th October; and on the following day, Sunday, attended Conference there with Pastor Baylis. We had very good meetings, considering the scattered condition of the Saints in that Conference.

There was a goodly portion of the Spirit of God enjoyed; and, judging from the representations of the Elders, the Conference is in a very good condition.

Pastor Baylis, President Jefferies, and the Travelling Ministry are in excellent spirits and cheerfully attending to their duties.

On Sunday, the 7th November, I attended Conference at Aberystwyth, in the company of Pastor Penrose. The meetings were well attended by the Saints, and a good influence prevailed. There has been comparatively little done in this Conference towards the liquidation of the book debt. The Priesthood have not comprehended the nature of the effort lately made throughout the Mission for the above purpose, or it has been entirely overlooked. I believe the former, because the Saints manifested their willingness to

keep pace with the times and to give their offerings in aid of the Church; and I feel assured that things will work much better under the direction of Elders Penrose and Burrows than they did previous to the late appointment.

I arrived in Jersey, Channel Islands, via Weymouth, on Friday, the 30th Nov., and found Elder Barnes and the Saints in good spirits and thankful for a visit. Spent Saturday in business and conversation with brother Barnes, and on Sunday met with the Saints,—first in Council meeting, then in two public meetings. On Monday I visited the Saints at Goree, and returned to England on Tuesday.

The Saints in these islands are a remnant of a large number who have been baptised into the Church. A large proportion are fishermen and female servants, whose incomes are generally small and uncertain.

Some are so situated that they cannot be visited very often; yet those that have the privilege of attending meetings and otherwise show an interest in the work are feeling very well. A decided improvement has taken place of late in their feelings, and I anticipate a continued improvement.

Elder Barnes has been devoting himself to the work with great earnestness, and the Lord has blessed him in his labours. You were pleased to send them a little assistance for the reduction of their book debt, which is heavy, taking their circumstances into consideration; for which they felt very thankful; and doubtless this act will inspire them in their labours to make themselves entirely free.

I am your fellow-labourer in the truth,

W. BUDGE.

A JEWISH EDITOR AND HIS ANTI-MORMON CORRESPONDENT.

The following is an answer of the Editor of the *Jewish Chronicle* to a "Christian" bigot, who felt so scandalized at the Editor's announcing "the receipt of six numbers of the *Latter-day Saints' Millennial Star*," that he must forsooth "bore" a Jew with a formal protest against the Saints.

(From the "*Jewish Chronicle*.")

"We, of course, can have no objection to recording the protest of I. C. S. against the belief that Mormonism is a Christian sect. But let us tell our correspondent that something more than a simple denial will be necessary to convince those who, unbiassed like ourselves, examine the credentials produced by the various contending parties. The external evidence for the Prophethood of Joseph Smith appears to us at least as strong as that on which the Divine origin of Christianity itself is based. We cannot see how the proofs which should be deemed sufficient to demolish the veracity of the former should lose their efficacy when applied as a test to the latter. The parallelism, not in the life, but in the death of the founders of Christianity and Mormonism respectively is evident, with the difference that, whilst the former had a trial and was by the law of his country—rightly or wrongly interpreted, this is not the question here—found guilty and put to death by Roman idolators, the latter was murdered without trial by Chris-

tians, avowedly for his innovations in religious matters. The progress made by Christianity within the thirty years after its foundation cannot be compared with that of Mormonism within the same period; and the hardships endured by the primitive Christians find likewise their parallel in the persecutions of the Mormons from the Christians. The Mormon preachers, too, are persecuted, incarcerated, banished, and fined, and yet perseveringly go on preaching their views and making converts. Do we wish to apologise for the flagrant errors of Mormonism? God forbid. The system of Mormonism, as it is at present, would as much throw mankind back as Christianity has advanced it. But we feel induced to make these remarks in order to show how much more occasion there is for conversionists to defend their own than constantly to thrust their views upon Jews, upon whom conversionist argument can produce no impression whatever.—Ed. J. C."

PASSING EVENTS.

GENERAL.—The relations between the French Government and the Court at Rome are reported as being far from amicable. The fortifications at Dantzic are about to be considerably increased and strengthened. The telegraph between the Dardanelles, Syria, and Chio has been successfully laid; but that between Candia and Egypt is broken. The agitation in Candia is increasing, on account of the oppression and violence of the Government; and the inhabitants are supplying themselves with arms and ammunition. The allied French and Spanish forces in China have taken the city of Juron, the forts of Jeupon, and 200 guns: the Chinese losses have been heavy. In India, Berwha, Chubrowdie, and Jugdespore have been stormed and taken, and the enemy also routed in many places both in Oude and Central India. The India Empire has experienced heavy and destructive gales. Accounts from China state that on the 21st of September a fearful typhoon passed over Swatow: when the wind was at its height, a storm wave, 25 feet perpendicular, came in from seaward, sweeping everything before it, and driving the ships from their anchorage over a long mud flat two miles across: 20 vessels were driven on shore: the number of Chinese killed and drowned is estimated, according to the *China Mail*, at 3,000: all the junks (upwards of 200) were completely smashed and piled on the top of each other.

MEMORABILIA.

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we remember, that makes us wise. All this is simple, but it is worth remembering."

VELOCITY OF SOUND.—Sound travels through the air at the rate of 1,142 feet per second.

THE TYPHOON.—The storm of wind called the typhoon is met with only in the Chinese Seas.

PULMONARY AIR-CELLS.—It has been computed that there are 600,000,000 air-cells in human lungs.

FIRST RAILWAY.—The first railway opened was the Liverpool and Manchester line. It was projected in 1823, and opened in 1830.

DOOMSDAY BOOK.—Doomsday Book is an ancient written record, in two volumes, made in the time of William the Conqueror, by his order, containing a descriptive survey of all the landed estates in England.

LIGHTNING CONDUCTORS.—A lightning conductor (other conditions being equal,) will protect a space all round four times the length of that part of the rod which rises above the building.

KENTIAN DISTINCTIONS.—Persons born in Kent on the London side of Rochester Bridge are called men and maids of Kent; but those on the Dover side are called Kentish men and women.

NUMBER OF FIXED STARS.—Of the visible fixed stars there are about 4,000. The invisible or telescopic are innumerable, 50,000 having been counted in merely a small space of the Via Lactea, or Milky Way.

THE SEVEN PRISMATIC COLOURS.—The seven primary colours, as reflected in a rainbow or divided by a prism, are—red, orange, yellow, green, blue, indigo, and violet. The first is the least refracted ray, and the last the one most refracted.

SWIMMING.—The reason why many unskilful swimmers sink in water is because they struggle to keep the head entirely out. If the head be thrown back boldly into the water, the mouth will be kept above the surface and the swimmer be able to breathe; but if the head be raised above the water, the chin and mouth will sink beneath it, and the swimmer be suffocated.

ORIGIN OF THE TURKISH CRESCENT.—When Philip, king of Macedon, besieged Byzantium, the moon (which was in her first quarter,) shone out as his troops were endeavouring to scale the walls of the city, and thus revealed his design to the citizens, who forthwith repulsed the besiegers. The crescent was thenceforth adopted as the city badge; and when the Turks afterwards took Byzantium, finding the sign of the crescent in every public place, they adopted it themselves, and the crescent ultimately became the emblem of the Turkish empire.